

## **Avyakt BapDada 9th April 1973**

Do you move along whilst considering yourselves to be constantly easy Raja Yogis and karma yogis? Do you remain absorbed in remembrance of the Father and the inheritance? Just as you your own introduction always stays in your awareness, in the same way, does the full introduction of your dying alive stay in your awareness? Do any of you ever forget the introduction of your relationships with the physical body, or your occupation? Do you ever forget this aspect in your 84 births?

Since you do not forget the introduction of your lokik life, why do you forget your introduction of this unique, alokik, special, invaluable birth? You have this introduction, do you not? How many things do you relate when giving your introduction? Just as you give others the introduction of the Father.. in the same way, is it difficult or extremely easy to keep your own introduction constantly in your awareness?

When devotees sing praise of the Father, they sing one special praise, through which they experience attainment. What is that praise? You say that “He is the Ocean of Knowledge”, but it is the devotees who especially sing this praise because of attainment. Here too, some children also sometimes sing this praise. What you constantly say, in terms of the Father, is very well known; but what you say for the devotees and the children is only for some, and only sometimes. Do you remember what praise you sang for 63 births? You sang praise on the path of devotion, and you did it because of attainment. When there is a selfish motive to attain something, you especially say this praise: “the One who makes difficult things easy”; “the One who changes a crucifix into a thorn”. When any difficulty comes - because of being a weak soul at that time, or because of not finding a solution easily - you say that “he is the One who makes difficult things easy”.

So, does the praise of the Father also belong to you? Are you those who make the difficult things easy? A master is no less. The word “master” proves that you are more elevated than the Father. If you had this praise in your awareness, then would you experience the obstacles or difficulties that arise - or the things that you find difficult - to be difficult? Would you say that “this is difficult”? Since you are those who make the difficulties of others easy, what would you call it if you also experienced difficulties of your own?

Just as the Father is the One who makes the difficult things of all souls easy - the One who changes a crucifix into a thorn - in the same way, stay in the awareness of the introduction of being a soul who makes difficult things easy. As is your introduction, so are the thoughts you have.

When you experience difficulties, what is that a sign of? That of a weak soul! Can there be anything difficult in front of anyone who is a master almighty authority? The saying - “a person can do whatever he wants” - applies to the present time. This praise applies to Brahmin souls. Is it possible that a person - who is able to do whatever he wants - can say that something is difficult? You experienced this in every thought and in every action of the sakar form: was there anything difficult spoken about, or experienced? Even if the whole world is on one side, and only a few special souls on the other side, nothing is difficult.

At the beginning of establishment, the whole world was on one side, and only one soul was on the other side. It was later on that everyone became co-operative; but first, only one soul was an instrument. Since you saw the father, in the corporeal form, performing actions in a practical way, then are you mouth-born progeny of Brahma not the children who follow the father? You are those who follow in every action and at every step.

A thought of determination - or a thought of one who has faith in the intellect - is not a big thing. This is known as “being as unshakeable and immovable as Angad”. So, have you followed the father in every aspect? Some think that it is easy to do service, and that the facilities are also provided easily; but, while you come into connection with every soul, harmonising your sanskars with theirs should be experienced as easily as giving a lecture. Those are lectures through words, whereas these are lectures through actions. Those who are successful in this will pass with full marks. There should not be the slightest thought of “How will this happen?”, or “Will I also have to do this?”.

In the Iron Age, those who follow the Jain religion have renunciation by force: they pluck out every hair by hand. However, what does this signify? Anything that is out of the ordinary will of course be difficult. When anything as difficult as that is experienced to be easy, then that is also considered to be renunciation. In a physical way, that is a custom and system that continues, but it means that they do not experience anything difficult to be difficult. If they show any sign of the feeling of that being difficult - through their eyes, their faces, or on their foreheads - then they are considered to have failed. This is your creation after the deity religion. This custom and system also continues in your creation. That is a physical matter, whereas here - when you experience difficulty, even in thoughts, in any situation or circumstance, when something does not seem easy - you will fail.

What do you do when you think something is difficult? Just as there is the saying - “there is happiness when you keep yourself at a distance” - similarly, you either keep yourself at a distance from that situation at that time, or you move away from it. Of which path would you call that a sign? That of the path of isolation: you become isolated for that time. You are not those who belong to the path of isolation, are you? Those who belong to the family path never move away. The lotus does not belong to those on the path of isolation; in fact, it is a sign of belonging completely to the family path. In the same way, those who belong to the family path will never run far away; for even when they come into a gathering - or come into connection - they experience the difficult things to be easy. This is the introduction of you special souls.

Since your name is “the master almighty authorities”, then what are your forms? Those of great souls (*mahavirs*). Your forms are that of Shaktis and Mahavirs who have all the weapons. And your virtues are to become a practical embodiment of all the powers that you receive from the Father - that is, all of the powers, such as the power to tolerate, the power to accommodate, the power to face, the power to co-operate, and so on. The virtue is to put all of the powers into practice.

What is your occupation? To make difficult things easy, and to bring about transformation. You are not those who run away.

What is your place of residence? By stabilising yourself in which place are you able to carry out the occupation of a Brahmin very well? The main area for Brahmins is to stabilise the intellect, so that you are then constantly able to stabilise yourself in that place. You can also stay in that stage whilst walking and moving around. The essence of all aspects is included in this. Of course, all the things will be included in the expansion; but merge all of the expansion into one word.

The place of residence means the stage in which you stabilise yourself, and that is of a detached observer. When you do not have the stage of a detached observer, you then forget all these things. In order to stay on the track of the drama - and to perform every action, and have every thought, whilst holding the shield of the drama - you should have the stage of being detached whilst interacting, and of a detached observer. You become a detached observer for a little while, and you then become trapped in the consciousness of "I".

The main reason for falling from this stage is due to the consciousness of "I" - that is, body-consciousness. You have understood body-consciousness, but body-consciousness has now transformed itself into a royal form. Body consciousness is a gross form, and you also try to remove that from yourself. However, the body consciousness that has transformed into a royal form sometimes makes you forget.

What is the aim of that body consciousness? Its foundation is body consciousness, but its form is royal. What is the aim when this royal form comes in front of you? Any type of arrogance will definitely make you insult either yourself or others. Not to give regard to what others say - to cut them off - is also a royal form of arrogance. Even though, in some cases, you may think that something is more elevated than something else - and even if it is true - you should not cut off the ideas of others and present your ideas instead. Those who cut others off are said to have arrogance.

Therefore - no matter whether someone is young or old, or an elephant rider (*maharathi*) - if anyone from the cavalry puts his advice in front of the others according to his own capacity, then you must give regard to him too. To give regard to the ideas of someone means to give regard to that person himself. Only those who give such regard can become the masters of the world, and they also claim a right to receiving regard from everyone. This is why you must follow the father.

Anytime someone gives advice, he is giving that considering it to be right. Then, at that time, even a little bit of disregard is felt a great deal: even one word feels like an arrow. This is why - whilst giving regard to everyone - you should never use the words: "how could this happen?", or "this is not possible at all". What would you lose if, instead, you said: "Yes, it is very good. We shall think about it"? Ultimately, he will of course do whatever he wants in a practical way. However, you have to make the little ones co-operative with yourself by giving them love and regard. This is giving and receiving regard. Such souls with a Brahmin birth, who stabilise themselves in such an elevated stage, never find anything to be difficult.

What else remains in the introduction? Let the time of Brahmin birth always remain in your consciousness. This elevated time of being an instrument is for earning a multi-million-fold income from every form of service, and from every thought. If you keep this entire introduction in your awareness, you can easily become complete.

To those who constantly move along in a practical way, according to the introduction of their spiritual (*alokik*) birth.. to the elevated souls who constantly maintain their stage of self-respect.. to the souls who remain constantly engaged in the love and co-operation of service: BapDada's love, remembrance, and namaste.